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THE

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SERMON FROM MATTHEW XIV. 14–21.

DELIVERED AT THE MEETING OF THE ILLINOIS ASSOCIATION, JUNE, 1855.

BY REV. J. R. HIBBARD.

"And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves and two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and, looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full."

In the preceding part of the chapter, we are taught in the literal sense concerning the death and burial of John the Baptist; and that, when John's disciples had told Jesus concerning it, he departed by ship into a desert place; and also, that, when the people heard thereof, they followed him on foot out of the cities.

We are taught in the doctrines of the New Church, revealed by the Lord from heaven, that "whatsoever the Lord did in the world was representative, and whatsoever he spake was significative." The Lord himself said, "My words, — they are spirit, and are life."

All his acts and words, therefore, have a spiritual signification within the natural sense, and entirely separate from it, except as the one corresponds to the other.

Therefore, while the literal sense treats of the Lord's natural life as a man upon the earth, and of what he said and did to his disciples and to others, and of what they said and did to him, the spiritual sense treats of the Lord's spiritual and divine life in the soul of man and the church, of the works of regeneration which he does, and the words of instruction he gave to his disciples and the world, and the manner in which he is spiritually treated by them; and this in reference to all ages, but especially the time of the Lord's second coming, — the end of the old, and the beginning of the new, dispensation.

The beheading of John the Baptist by Herod, King of the Jews, represented, and spiritually signifies, the denial of the Word as to its head or internal sense, and thus the destruction of its life in the church at the time of its end.

That John's disciples took up his body and buried it, represented that, in the time of the end of a church, there are those who love the Word, and who, though it is deprived of its life and spirit — of its head — by the rulers and leaders in the church, still love it, and bury it in their hearts, and thus preserve and protect, and pay it reverence. And by their coming and telling Jesus, was represented that those who thus, in the last time of the church, love the good and truth of the letter of the Word, are thereby led to the Lord.

That, "when Jesus heard of it, he departed thence by ship into a desert place apart," represented that, in the end of a church or dispensation, the Lord departs from those with whom he had before been, being indeed driven from them by the evils and falsities which have already beheaded John, and which seek his life, — that is, the entire destruction of all things truly divine in the church, — while at the same time professing to be zealous for the church, as did Herod and the Jews.

That, "when the people heard thereof, they followed him on foot out of the cities," represented that those who, in the last age or end of the church, are in the principle of obedience to the divine commandments, leave their former places or

spiritual states, and gather to him in the spiritual wilderness or desert, — in the place where is the beginning of a new church. A similar state is denoted to that mentioned in Revelation, where it is said that "the woman fled into the wilderness, and was there nourished," as here were soon to be fed the multitude.

That this clause denotes what we have said, is evident from this: "The people, when they *heard* this, followed him out of the cities." "Hearing" denotes obedience; hence those who "heard" denotes those who were in the principle of obedience, or those who are in the desire and effort of obeying the Lord. By "cities" are signified doctrines; and as "churches exist from doctrine, and according to it," by "cities" are signified churches, and by the city "New Jerusalem" is signified the New Church. To "follow the Lord out of the cities," would therefore denote to change their spiritual state; to leave their cities, — their doctrines and churches, — and go to the Lord in the desert or wilderness, — to a new, unformed state of the church.

"They followed him *on foot.*" By the "foot" is denoted the lowest or natural principle or degree of man, and also of the church; that which rests upon the earth, and which supports the body above. It thus denotes the lowest and most external things of the church. To "follow him on foot out of the cities into the desert," denotes to follow him *even in things most external.*

Such, in brief, is the spiritual signification of the things in the chapter preceding the text; to the consideration of which we now come.

"And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick."

That "Jesus went forth and saw a great multitude," represented the Lord, in his divine love and wisdom, manifesting himself to those who followed him into the wilderness out of the cities, and who are to constitute his new church, and his explanation of the character and quality of the things of the church with them. His manifestation to those that shall constitute his new church is signified by "Jesus *went forth;*"

and his explanation of the quality and character of the things of the church with them, by his "seeing the multitude," — to "see" denoting to observe their quality, especially as to their states of truth; for states of the understanding are denoted by "multitude."

"And he was moved with compassion toward them, and healed their sick." To be "moved with compassion" is expressive of the Lord's love toward his church, and especially of his love and care for her while in the desert, in her earlier states, before she is instructed or spiritually fed, and while her members are yet afflicted with hereditary diseases, brought with them from the cities in which they had before dwelt. Hence it immediately follows, "and he healed their sick." By this is understood the exercise of his divine love by his divine wisdom in removing their spiritual diseases, — the evil and false principles and persuasions which destroyed the old church, and still adhere hereditarily to those who constitute the new. The multitude, who had come to the Lord in the desert out of the cities in which they had dwelt, represented those who follow the Lord, even when, by the evils and falsities of the old church, John the Baptist is beheaded, the Word is deprived of its life, and the Lord is driven to the wilderness.

That those who came into the wilderness were still, to some extent, afflicted with diseases, denotes that the evils and falsities of the old church still hereditarily follow, and for a time infest, those who have left it in obedience to the Lord, and, "on foot," have gathered to him in the wilderness, — even in the lowest and most external things have sought his presence where he is about to institute, arrange, and instruct a new church.

"And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages and buy themselves victuals."

This time is called evening, because the end of the church, or its last time, is treated of; by which is shown that the falsities prevailing in the last time are increased; as it is written, "The shadows of evening are stretched out." For the same

reason, the Lord was betrayed and condemned in the night, because this was done in the end of the church. Also we read, "In *that night* shall two be in one bed: one shall be taken, the other left." Wherefore, by the expression, "When it was evening," is denoted the end of the church, and the state of spiritual desolation to which it is reduced at the time of its end. And that this is seen and acknowledged by those who most fully look to the Lord and follow him, was represented and is signified by the expression, "His disciples came to him, saying, This is a desert place, and the time is now past."

The disciples were those who followed the Lord more closely and continually than others, and who listened more attentively and earnestly to his words; and they represent, therefore, those who first received and were principled in the truths of the new church.

The state of desolation to which the church is reduced at the end of a dispensation, and before another is fully instituted, is described by the passage, "This is a desert place, and the time is now past." By its being a "desert place," is denoted that there is then little heavenly or spiritual good; and that "the time is now past," signifies that truth had nearly perished.

The church being in this state of desolation with regard to good and truth, is denoted by the woman mentioned in Revelation, who "fled to the wilderness, and was nourished by the Lord for a time, times, and a half-time;" and by which is signified the state of the New Church, — confined to a few, while provision is being made for its reception by many. In this state, the disciples say to the Lord, "Send the multitude away, that they may go into the villages and buy themselves victuals."

This conduct of the disciples was representative of the fact, that, in the first states of individual regeneration, men do not know that all the true spiritual food they can receive is from the Lord, through the new man that is begun to be formed within them; but suppose that they can receive somewhat of good and truth from themselves, or from their old man. And, in respect to the church collectively, it represents, that, in the

first times of a church or dispensation, even her interior men — denoted by the disciples — do not clearly see that all genuine spiritual good and truth, or spiritual nourishment for the church, must come from the Lord alone, in the midst of them, by means of or through those who constitute the New Church itself; but suppose that it is to be procured from the villages round about, — from the more external things of faith and life.

But what does our Lord say to this proposal to send the multitude that followed him away into the villages of the old church, the more internal things or cities of which they had just left, to buy themselves victuals? He does not permit them to go, or intimate that it would be well for them to procure from thence any food or spiritual nourishment. On the contrary, he says unto his disciples, "They need not depart; *give ye* them to eat."

Here is, literally, the Lord's express command to the disciples, not to send the multitude away to the villages to buy food, but to furnish them from the stores provided for themselves. And, spiritually, it is a divine command of the Lord to the internal men of his new church, not to point to external things of doctrine and life of the old church, — denoted by the "villages," — and say to the multitude, "Go, procure from them what you desire for spiritual life and instruction;" but to provide a table, even in the wilderness, at which the multitudes who are hungering for spiritual food may eat and be filled.

They are admonished, that, in the end of one dispensation, and the beginning of another, those who have followed the Lord out of the cities of the old church cannot be fed with bread from her *villages;* that when the cities, or more internal things of doctrine of the old church, are rejected, the villages, or more external things, can afford no meat for them, but are also to be rejected.

The high command is, "Give *ye* them to eat." In this broad sense, "to eat" denotes to support spiritual life. And "give ye them to eat" is a command to provide, even in the desolate state of the church, all that is necessary for the support of the spiritual life of man, — all those things of the church which are

means for the promotion of spiritual growth; to provide for the worship of the Lord, for instruction from his Word, for the proper administration of the holy ordinances of his house, and thus all means for spiritual nourishment, without going to the old doctrines, denoted by "villages," for a supply.

"And they say unto him, We have here but five loaves and two fishes." Literally, this is expressive of the small amount of natural food they possessed; and also implies, upon the part of the disciples, a feeling that there was not enough to feed the multitude, and that they could not feed them in a desert place. And it represents the small amount of spiritual food, or genuine good and truth, — good being denoted by "bread," and truth by "fish," — that exists in the first states of regeneration, or in the first states of the New Church; and also the fear, on the part of her interior members, that the good and truth with her is not sufficient to feed the multitudes who are in a more external state, but who are hungering for spiritual food; or, in other words, the fear that the New Church cannot from her own stores, without applying to the villages of the old, supply the demands of the age for spiritual instruction. But to this state of mind what does the Lord reply? "Bring them hither to me." Here, literally, is the Lord's command to bring to *him* the five loaves and the two fishes; and, spiritually, the Lord's command to the members, especially to the more internal members, of his new church, to bring to him, to ascribe to him, and submit to him, and to his guidance and providence, all the goods and truths they possess; and to trust in him, his blessing and merciful care for his people, to supply them with spiritual food, or instruction in divine things. They are to do this by bringing the loaves and fishes — all the goods and truths they possess — to the Lord, and then doing his bidding, looking to no other source for supplies than to himself, and trusting to his blessing upon the goods and truths already possessed by them.

By the disciples doing this, by their bringing the loaves and fishes to the Lord, is represented the ascription and submission of all good and truth to the Lord, and trust in him for its being multiplied.

Did the Lord, however, multiply the loaves and fishes without any previous preparation on the part of the multitude that were to be fed? He did not. It would not have been in agreement with his divine order to have done so; and *therefore* he could not. But, as soon as the loaves and fishes were brought to him, — thus as soon as all was submitted and submissive to him, — "he commanded the multitude to sit down on the grass." In Mark, concerning this same circumstance, it is said, "And he commanded the disciples to make them all sit down by companies upon the green grass. And they sat down in ranks, by hundreds and by fifties" (vi. 39). Now, we can all see that this literally denoted order and arrangement of the multitude, which had before been a confused assemblage of people; and it seems that the order into which they were arranged by the disciples, at the command of the Lord, was very precise. They made them sit down upon the green grass; and this, not in long, uncounted, or irregular lines, but in rows or ranks, and in regular numbers, by hundreds and by fifties. Some among them may have supposed that so much formality and particularity in seating and arranging the multitude was useless; that the loaves and fishes could have been multiplied, and the multitude fed, just as well without so much preciseness and care in having them arranged in just such ranks and numbers, and sitting on the green grass; that it was being too formal and nice about unimportant things, the essential part being the eating. But evident it is, that the Lord regarded such an arrangement as important, and even necessary to the multiplication of the loaves, and the feeding of the multitude; for he did not take the loaves or bless them, much less break them and give to the disciples to be distributed, until his command to sit down had been obeyed. Now, by all this precision of natural arrangement, as necessary to prepare for the multiplication and reception of the food blessed by the Lord, was represented and is signified the orderly arrangement of the lowest or scientific and ultimate things of the mind and of the church, in order that the Lord may be able to bless and multiply the small amount of good and truth in the individual or the church in their first

states, until it shall become sufficient to abundantly supply all their spiritual wants. In other words, it teaches the necessity for a precise and orderly arrangement of the scientific and ultimate things of the mind, and for an equally precise and orderly arrangement of the scientific and formal things of the church, in order that the Lord may be enabled to multiply in man the good and true things from him, and that he may be enabled to receive him.

That such is the spiritual signification of these things, is evident from the correspondence of the particulars, and a moment's reflection upon them.

The posture of sitting denotes permanence of state; and we are taught, that, inasmuch as sitting had such a signification, therefore to sit was a received ritual among the sons of Israel, when they represented a permanent state of the interiors. (A. C. 9422.)

Here they sat down upon the grass, by hundreds and by fifties. The number "a hundred," and also "fifty," denotes states of spiritual fulness as to things good and true. "Ten" denotes *remains* of good and truth; and "a hundred" and "fifty" are multiples of "ten," and thus denote fulness as to the remains of things good and true.

But they sat upon the *green grass*. By "grass" and "green grass" is signified the scientific principle, or scientific truth, in the church; as the "flower of the field" signifies spiritual truth (A. E. 507), or *that* good and truth of faith which first springs up in the natural man, who is becoming regenerated; as it is written, "First the blade (or grass), then the ear, afterward the full corn in the ear."

Now, as to what constitute the scientifics of the church, we are taught "that scientifics are not truths themselves, but the vessels of truth" (A. C. 1469, 1496); "that the intellectual, the rational, and the scientific, are distinct" (1904); "that doctrinals are founded on scientific truths" (3310); "that scientifics are mirrors in which an image of interior things appears" (5201); "that the scientifics of the church are the *representatives and significatives of rituals*, and also the classifications of the neighbor" (6004). "Thus scientifics are ultimates"

(5874). Again: we are taught that representatives and significatives are in ultimate things (A. E. 31, 454); and that the reason why washings were instituted in the ancient churches, and afterward baptism in their place, which were only representative and significative rites, was in order that heaven might be joined to mankind, and specifically to the men of the church; for heaven is conjoined to man when he is in ultimates, and conjunction cannot otherwise be given. It was for this reason that Baptism was instituted, and also the Holy Supper; likewise that the Word was written by such things as are in the world, in which are correspondences with such things as are in heaven (A. E. 475). Hence we are taught that the scientific truth of the church is the Word in the sense of the letter, and also significatives and representatives (6832).

From which we learn that the grass upon which the multitude sat in order represented and signifies the letter of the Word, and the ultimate things of the church thence, among which are the representative and significative rites of Baptism and the Holy Supper; and that, without these ultimate forms somewhere with the men of the Lord's church, there could be no conjunction of heaven with mankind.

That the multitude were commanded to sit down in ranks upon the grass, represented therefore a full and permanent state of interior life, resting in order upon the scientific, natural, external, ultimate representative and significative things of the church.

And that, until they were thus seated, there was no multiplication of the loaves and fishes, — thus no food given them, — represented that, in the individual, until the lowest or scientific things of his mind are arranged in order, he has no fulness of spiritual life, nor can he be fully spiritually nourished by the Lord. And, in reference to the church, it teaches, that, as a church, her state of good and truth becomes full and permanent only in the degree in which she thus arranges herself in order upon ultimate things, as a foundation to her spiritual things, "as a mirror in which her spiritual can be seen." Only thus can the Lord multiply her goods and truths, and abundantly feed her hungering multitudes.

"*First* the *blade*, then the ear." The blade, or grass, is that in which is developed the full corn. In accordance with this, we are taught, that, where there is a church, there must, of necessity, be both an internal and an external; for man, who is the church, is interior and exterior. Before he becomes a church, — that is, before he is regenerate, — he is in externals; and, *when* he is made regenerate, all things of the internal man terminate in things external (1083). Hence the use of the *blade*, or grass. The scientific or external and representative things of the church are shown to be those by means of which, as mirrors, children and external men may be led to internal things; and that, with regenerate adults, internal things may terminate and rest upon them, as a house upon its foundation, or as a body upon its bones; and that into them, as the ultimates of heaven with men, the Lord may flow, and thus heaven and the church be conjoined; for, as we have before seen, "conjunction cannot otherwise be given."

When the multitudes were, according to the Lord's command, seated upon the grass, and not before, "Jesus took the five loaves and the two fishes, and, looking up to heaven, blessed and brake the loaves, and gave them to his disciples to set before the multitude; and the two fishes divided he among them all."

By the "five loaves and two fishes" are denoted spiritual nourishment, — the things good and true in the church. That there were *but five* loaves and two fishes, denoted, that, in the first or natural state of the church, there is but little good and truth. That the Lord took them, represented that what little good and truth there is in the church is the Lord's.

That "he looked up to heaven and blessed," represented that all things good and true are blessed in proportion as man looks up to heaven, or in proportion as all good and truth is ascribed to the Lord, or acknowledged as being from the Lord out of heaven; and that natural good things are blessings in the degree they are thus regarded and received. That the Lord *brake* the loaves and *divided* the fishes, represents that the Lord prepares and adapts the goods and truths of the church to the states of her members.

A "loaf" denotes good in the abstract, and a "fish" truth in the abstract; but a loaf broken and a fish divided signify good and truth prepared and adapted to the recipient states of the church, — to the states of the multitude who have obeyed the command to "sit down upon the grass."

Having broken, "he gave to the disciples to set before the multitude." He did not directly, or immediately from himself, give to the multitude; but *mediately*, by his disciples, he set the bread before them. This was representative and significative of the fact, or law of order, that the Lord places the good and true things of heaven and eternal life before the church and the world, not immediately from himself, but mediately.

The disciples to whom he gave, and who placed the broken loaves and fishes before the multitude, in the highest sense signify and represent the goods and truths of the Word and the church; and it is by means of the goods and truths of the Word and the church that the food from the Lord and heaven is spread before the multitudes.

By the "disciples," in a representative and personal sense, were represented and are signified the internal men of the church, especially the true clergy, whose office it is to acquire things good and true from the Lord's Word and the doctrines of the church, and teach them before the multitudes. Hence it teaches that the Lord, through the instrumentality of those who truly fill the ministerial office, nourishes and feeds his church; whence such ministers are called pastors, or shepherds, who "feed the flock of God."

It then follows: "And they did all eat, and were filled." By their natural eating was represented spiritual eating, — that is, reception and appropriation of heavenly good and truth; and their being filled denotes the satisfaction and fulness of delight experienced by those who prepare themselves for, and receive from the Lord, the good and true things of his Word, heaven, and the church.

"And they took up of the fragments that remained twelve baskets full" represents the law of spiritual life, that the more fully a man submits himself to the divine commands, or laws of divine order, not only the more fully does he receive and

appropriate heavenly food, — denoted by eating and being filled, — but the more does he perceive that the good and true things of the church are infinite and inexhaustible.

"And they that had eaten were about five thousand men, beside women and children." By "men" are here signified those of the church who are more affected by truth or faith; and by "women," those who are more affected by love or charity; and by "children," those who are in the principle of innocence. Taken together, therefore, they denote all who are of the church.

Such is a brief view of the internal truths of this portion of the Lord's Word. Let us store them deeply in our minds, and practise them in our lives.

SIGNS OF THE TIMES.

SWEDENBORG: A Biography and an Exposition. By EDWIN PAXTON HOOD. London, 1854: 16mo, pp. 430.

NO. II.

WE have given a general outline of this work in a previous number. The second chapter is entitled "The Biography," and occupies one hundred and ten pages. The author relates all the principal incidents of Swedenborg's life in a very interesting manner, and gives some account of his scientific and philosophical works in the order in which they appeared. When he comes to the last of these, "The Worship and Love of God," he seems to be quite in raptures, and devotes nine pages to its consideration. He then comes to the period of Swedenborg's illumination. Here he says little or nothing of the principal works that he published; but goes into the consideration of portions of their contents, or of ideas growing out of them. He gives a dozen pages to the discussion of the *Memorable Relations*, and nine more to that of *Swedenborg's Illumination*; after which he takes up the subject of the *lack of*

miracles. All these topics are ably treated; and under the last are recounted, quite at length, all the personal anecdotes of his intercourse with those who have passed into the spiritual world. There is a raciness in many things that this writer says, which makes them quite attractive; not because the topics are treated better than, or as well as, we have seen them treated elsewhere, but because they are looked at and discussed from a different stand-point. Most of us can probably remember when we stood at the same point, and looked at the doctrines of the New Church in a similar way; when, though we scarce knew whether we received them as a new dispensation or not, still it seemed clear to us, that, from merely intellectual grounds, the world could not avoid seeing them to be the greatest light the human race ever beheld. A book thus written by a man who stands on the borders of the land, and points to its crystal rivers and its waving plains, its gleaming hill-tops and its shady groves, will, it is hoped, do much to bring others farther than the pilot acknowledges himself to have come. We shall here quote a few of the closing paragraphs relative to the subject of Swedenborg's illumination: —

"But you do not believe that God raises up men thus; you do not see why a man should be made the exponent of the divine will and meaning. Men are not raised up and sent from God *now*, are they? That is the old woman's story, the exploded tale of another age; is it not? We are far too wise now to believe that any man has any special gift from the Highest, or any special commission to speak to the world. As to such persons as St. Bernard and Luther and Baxter and Penn and Wesley, they were just accidents too; they appeared in the ordinary course of the development of ages; their minds were opened by no especial influence; they were hurried out of their circle by strong impulses; and were what they were in virtue of the circumstances operating around them. The age of apostles and prophets, and captains of ideas, and leaders and commanders of the people, is gone by. God has given to us Christianity as a leaven in the world; and, having given that, he has left us, and takes now but little interest in our world. God is a long way from us; we cannot conceive that he trains men, and brings them to pilot the way of the great world-vessel to new heavens and brighter climes. There are no men sent from God: all things go on in the natural order of development.

"Do they? Will you put your belief on this matter so? Is it

the kind of language you would use? We believe this is a very good translation of many opinions; but then opinion is one thing, and utterance another. You would not like, I should think, to utter that: the world could not hear the heresy, even if it believed it. No, no: the insane and irreligious world, when it thinks upon such matters, would not like to have to hear and believe that God had abandoned the world. And you, if you sat down to so dreadful an idea, — you would start with horror at this worse than atheistic and absolute orphanhood.

"Why, you bless God every sabbath for raising for you faithful ministers; you pray to God every week to 'send down, on bishops, priests, and deacons, the healthful spirit of his grace;' you believe that certain minds may be more largely opened to know his will, and may be gifted with power of greater dimensions to utter it; you believe that illustrious men have been raised up in every age, 'teachers sent from God,' with a will all fire, and a soul all light, and that they have changed their life by their power, or the power dwelling in them. Was not God in St. Augustine? Was not God in Francis Xavier, in St. Francis of Sales, in Bernard Gilpin, in Whitefield, in Calvin? Is not God, in degree, in every earnest village preacher and worker who has, by patient continuance in well-doing, so raised himself to be a boon and a blessing to his neighborhood and his church, and therefore to his world?

"Or perhaps what you mean to say is, that, when God raises up a teacher, he raises up one whose mind is entirely in harmony with our perception of truth; who utters what we know to be; and impresses us, not by enlightening us, but by amusing us; a teacher who does not tell us that our prejudice is wrong, but gently insinuates himself into our prejudice, and captures it, conquering it by interpenetrating it with a new power. The new teacher must not tell you what you do not well know; he must not contradict you; his deeper experience must only go to confirm your opinion of your own wisdom and righteousness; there must be nothing to learn, especially there must be nothing to unlearn; there must be no attempt to lead us to a life above nature. The religious teacher of the new school must show and confirm the fitness of the present order of thought and things and opinions; and thus we shall know that he is 'a teacher sent from God.'

"Forgive the satire. Might we not think that this was the demand of men? Yet what is the fact? Every great reformer has had to run his truth forward in the very teeth of opinion. We talk of public opinion. Public opinion indeed! — the most cowardly and servile slave beneath the sun. And what is public opinion? . . . No reformer can do a brave, or high-minded, or necessary thing until he conquers the diseased regard for public opinion. The triumphs of public opinion should be translated, the homage of public opinion to the individual power it could not resist. Publish the new truth, they will stone you. Never mind; to-morrow they will

pick up the stones, gather them together, and elevate your chair of state and inauguration upon them.

"I do not praise promiscuously. . . . This man, I say, has opposed all the world's notions and habits of thinking. There are his writings; those are the books, the opinions he condemned. Has he any credentials? What has he unveiled here? Has he rolled the darkness away from any difficulty? Has he reconciled any mental combatants? And *I* must decide this, if I would know: the masses of men are unfit to decide; for they will form an opinion from prejudgment. His followers speak of him as one raised up by God: then in what degree does he reflect the divine character God has given of himself? What new light has he brought to the world?

"We see nothing unnatural in the idea that God should raise up, from time to time, men specially gifted, by strong insight and by lofty affections, to be the instructors and teachers of their fellows. And the question at present is, to what degree Swedenborg is entitled to be regarded as such a teacher. It is a question that will be better answered when the reader has passed through the present volume, especially if he be wholly unacquainted with the writings which have given importance and fame to our author. We enter not here into the examination of the writings; but in this chapter desire to prepare the mind of the reader, by noting the man, his attitude, his life in the study, the mode by which he prepared himself to speak to us. It is most important in such a case that we look at the writings *first*, *without* examining them at all, from the stand-point of personal character: the manner and spirit of the man may guarantee to us his mission."

Further on he adds, —

"In what way are we to regard this wonderful man? Look at him long; look at him most cautiously; and still he remains the wonderful. No man whose name biography has treasured demands a more careful study than he. For do but consider him: his learning was boundless; in science, his knowledge was imperial on almost every subject; in mathematics, he was able to take the highest post, both in the practical and theoretical worlds; in languages, he was erudite. Who can deny to him a reach and stretch of thought capable of measuring all subjects, and amplifying and illustrating all? Is not his fancy amazing in its play? His poems, — for by this title you must style his 'Memorable Relations,' if you cannot call them visions, — do they not kindle with the true light of genius, and flash with image and description? This is a cyclopedic man; his shoulders are Atlantean. Does he not even dwarf giants by his side?

"And yet you say he is a fanatic, an impostor, a mystic, a fool. Since his death, all terms of ignominy and contempt have been heaped upon him; all sects have agreed to unite to despise him.

Few, few, few indeed, have read him; but how far fewer have studied him! Alas! in most instances we denounce the religion or the religious teacher taxing our energies, our thoughts, our affections, too much. Religion is, according to some teachers, to be for ever and for ever a perpetually reiterated and reiterating alphabet. Not so to him who attempts to pass on to the grammar of religion, still more to him who dares to attempt to solve the deeper problems of religious history, — who attempts to sound some of the heights and depths and lengths and breadths of religious emotion and experience, of religious knowledge and doctrine. A thousand times we have been compelled to ask, What then? Is no more religious experience possible? Will the Infinite Light reveal no new relations, no new illustrations?"

We will close these extracts with the following contrasted paragraphs, which occur within three pages of each other, and which perhaps show more fully the spiritual light in which the author estimates the writings of Swedenborg than any others we have given: —

"Far, far are we from committing ourselves to every shade of Swedenborg's doctrine and teaching; but he has surely met with infinitely less than justice. For ourselves, we have long given up disputing at all with any person on the merits of these writings, unless they have both read them and thought upon them; and, if the truth must be told, we do not remember ever to have met with a person disposed much to dispute, who had read. This is both intellectual and moral fairness.

"The books of Swedenborg are surely words from 'the Comforter which the world cannot receive.'"

We cannot refrain from repeating, that this is one of a class of books, of which we are probably, ere long, destined to see many; that is, books in which Swedenborg will be regarded as having given great and valuable — perhaps the greatest and most valuable — light on some or all theological and spiritual subjects; without, however, manifesting a sufficiently spiritual perception of the doctrines of the New Church to receive them as a new dispensation, or to see that the old has come to its end. This is a distinction which it is important for us to keep constantly in mind, if we would maintain the integrity of the New Church within ourselves, would make progress in its spiritual life, would fulfil our duties to the Lord as the revealer of those doctrines, and do the greatest good we can to

those who can derive light and aid from them, but cannot receive them as a new dispensation. We do not mean to imply that all those who profess to receive these doctrines as a new dispensation have that spiritual understanding of them of which we have spoken: we mean merely to suggest what we all ought to be, and what it should be the greatest work of our lives to become.

LANGUAGE.

A Lecture read before the Massachusetts Association of the New Church, Boston, April 5, 1855.

BY A. T. LOWE.

LANGUAGE, or the power of expression, and of the communication of thought and affection between man and man, must be as old as the human race. Man, created in the likeness and image of his MAKER, being the recipient form of *divine life* and *light*, and a fitting medium by which he, as of himself, can bring down into ultimate act those interior promptings of *love* and *wisdom* which he receives from the LORD, and which constitute his humanity, could continue to be man only by the constant exercise and practical use, in accordance with the freedom with which he is endued, of the purposes of his affections and thoughts. Man has now, and must have had in the earliest times, something to say and do, for good or evil, with others; for herein is his life. He loves his neighbor, or himself, and the world; and, according to his affection, he thinks and acts. Man, therefore, from the most ancient times, must have had and used language, or the means of communicating with his fellows.

But it does not necessarily follow that this earliest language was vocal and articulate. In the most ancient church, or golden age, when men were created a little lower than the angels, with the law of Heaven inscribed on their hearts; when hypocrisy and dissimulation were unknown, and the internal and external were in full agreement; every feature and limb's motion must have been expressive, and even eloquent, with the affections

and thoughts of his love and wisdom. The people of the present age, and those of the most scrupulous faith, may profess their belief in this first, tacit language, without any sacrifice of their provisional caution; for, even in the present state of the world, they are able, at least occasionally, to read the faces, and interpret the physical motions, of those who may be in their company. How eloquently does the human face express the various emotions of the mind, when the sentiments and purposes of life come forth into ultimates, uninfluenced by any dishonest or selfish consideration! How truly significative are the mimetic signs of the hands and arms, and even of the feet! In some instances, even at the present day, articulate language is regarded as a hinderance to expression. To say, "Leave the room!" is less emphatic than to point to the door. Placing the finger on the lips commands silence in less time, and more certainly, than the whisper, "Do not speak!" A beck of the hand is more effective than a vocal invitation to approach; and a varied motion of the same member forbids all approximation. The hand, in its movements, welcomes and repels; pledges friendship, and denounces violence; bestows approbation, and expresses displeasure and disgust. No oral phrase can so vividly convey the idea of sudden and strong surprise as the quick opening of the eyes to their full extent, and the raising of the eyebrows to their highest limit: and where is the man who will undertake to translate into mere vocal expressions the full import of a shrug of the shoulders? Indeed, so intelligible and eloquent is mere gesture, particularly when seconded by the variations of the countenance, that a pantomime play, skilfully performed upon the stage, may be reduced to writing by any person who has carefully watched its performance. And we make no very strong requisitions upon the present faith of the world in asking their assent to the declaration that this tacit language must have been more copious and perfect in the first and golden age, in which the divine gifts received by man were appropriated to himself, as the free offering of Heaven, and brought forth, through his voluntary power, into the performance of all his legitimate duties and uses.

But there are some who deny that there ever was such a

period of mutual good-will and mental rectitude which universally prompted to the performance of the highest uses of life; and the general acceptance of the literal import of biblical chronology, which fixes the earliest time but about six thousand years from the present day, furnishes them with an argument in support of their position, which they present with great confidence. When, say they, was this golden age, and this long season on earth, when mutual love ever prevailed and constantly manifested itself in its ultimate forms in acts of reciprocal kindness? It could not have been, they assert, in the earliest times; because the second man born upon earth murdered the third, his brother, and was cursed from the earth for his crime, and made a fugitive and vagabond. But such have been the late disclosures of geology, that the admission has become more general, that the first chapters of Genesis contain truths in a constructive, historical style; and that the apparent computation of time contained therein has relation to the state and condition of this most ancient people, and does not treat of merely secular periods.

The belief in the four ages, — the golden, silver, brazen, and iron, — although by no means universal, seems to have been inwrought and interwoven in the religious sentiments of many nations; and the character of the people who lived in each period was valued, by the men of succeeding ages, in accordance to their moral worth, successively represented by these metals. The oldest Greek poets compared the existence of mankind, in the earliest periods of the world, to the tranquillity and happiness of youth. Hesiod declares, in the golden or Saturnian age, the people had neither ships nor weapons, wars nor soldiers. The fertile fields needed no cultivation; and perpetual spring blessed the earth. The people passed their lives in a serene and joyful manner; and, before the intrusion of troublesome old age, they died, or rather seemed to be transported hence in a pleasing dream. Ovid speaks of the four ages; the first of which he calls the golden age, and all of which he places before the flood of Deucalion. The Sybilline books represent the four ages by the four seasons of the year. Spring was denoted the golden age; summer, the silver; &c.

In the Hindoo theology, the term *yug* is used to denote the ages of the world, which they divide into four. These ages are distinguished by them in a moral respect; the first being represented as the age of purity, and the others as less virtuous, and declining in their order. The same division of periods is recognized by Persian history. In the first age, according to their theology, the good alone ruled. Tacitus says in the early ages of the world men led a life of innocence and simplicity. Free from irregular passions, they knew no corruption of manners; and, void of guilt, they had no need of laws. In the natural emotions of the heart, they found incitements to virtue, and rewards were unnecessary. Having no inordinate desires, they coveted nothing; and pains and penalties were unknown.

But this universal language, expressed by the countenance and the gestures of the body, which, as has been assumed, prevailed in the earliest times, when men were all of one heart and one mind, continuing in the high estate in which they were created, became, upon the first declension of this age or church, to some increasing extent, vocal. The human body is ever formed with the organs of voice; and sound, being the form of affection and the expression of sentiment, might be made the medium of intercommunication, when uttered in sincerity, even without articulate speech: and perhaps there is no good reason to doubt that *sound*, in turn, became the general, if not the universal, language. How clearly, at the present day, do we frequently understand the intentions and desires of another by the mere tone of his voice! And, in some cases, these sounds seem to be more significant, and even eloquent, than articulate speech. An amateur in music, in some of its departments, would almost be enabled to write out, word for note, the sounds uttered by a skilful singer. Indeed, the attempt has recently been made, or a series of experiments lately instituted, to demonstrate the practicability of establishing, in these days, a general language, consisting of mere tone or sound. The "London Morning Chronicle" calls this new theory of M. Sudrè a vocal, short-hand invention. This editor is unwilling to allow the certain truth of the theory put forth by Sudrè upon this

subject; yet his admissions leave him but little reserve in this matter. We will quote a few lines from the "Chronicle" on this subject: "Upon a platform, in the Hanover-square rooms, was placed a young lady. M. Sudrè took his station *beneath* the platform, and invited any of the spectators to write a sentence upon a paper, perfectly invisible to the young lady who was to act as interpreter. The first sentence written was, 'What hour is it?' M. Sudrè played a few disjointed notes on the violin, and the interpretrix at once enunciated the sentence. This process was repeated at least a dozen times, with different phrases. Sometimes the young lady stated that she could not make out every word, but that she had deciphered enough to understand the thought expressed; a position which every short-hand reporter will perfectly appreciate." We will quote one more experiment: "M. Sudrè takes a book of military signals; and one of the company selects from it the phrase, 'The enemy attacks us on our right.' A bugler placed at the extreme end of the room, under M. Sudrè's direction, sounds a few notes, and the lady interprets them into the communication selected."

But as sound is the utterance of affection, so that modification or inflection of sound or voice which is termed speech is expressive of thought. And when the love or affections of man came forth into concordant tones, and his understanding and thought were expressed by the modulation of articulate syllables and words, truly representing his interior desires and purposes, then was uttered, in distinct vocal tones, the one primeval, universal language, from which, by derivation, all subsequent languages have, as we may suppose, been formed.

In a period subsequent to the earliest times, to which we have referred, after the declension of the golden age and its final extinction by the flood, a second age or church commenced, in which "the whole earth was of one language and one speech." Those who have expressed the belief that all languages now in use, or heretofore employed by man, are derivations of one primeval tongue, have, so far as I have been able to learn, with a single exception, referred to this universal language of the second age, or Noatic church, as the primeval

tongue. But this, it would seem, must be an error. There *must* have been an earlier articulate language than that which is described as one and universal, which succeeded the flood. It has been said that in the earliest period of the first age, represented by Adam, language was probably *tacit*, and was effected by respiration, by gesture, and especially by the expressions of the face. These external signs of the internal motions of the mind have been well defined by Cicero as the "*sermo corporis*," or language of the body. But that the language became vocal and articulate in the golden age, there can be no doubt. Adam "*heard* the *voice* of the LORD GOD walking in the garden. . . . And the LORD GOD called unto Adam, and said unto him, Where art thou? And he said, I *heard* thy *voice* in the garden, and was afraid. . . . And unto Adam he said, Because thou hast *hearkened* unto the *voice* of thy wife," &c. It seems quite certain, then, that the oral language of the second period, denoted by Noah, was not primeval, but derived from the Adamic; superinduced and modified by such changes as necessarily resulted from the altered condition of man. It was the "one language" in the beginning of the second age, yet differed from the spoken language of the first period as gold does from silver.

But there are writers upon this subject who repel the idea that all languages are derived from a common parent. They say that the present languages of China and India have existed at least four thousand years, discrete and peculiar in all their forms: the first, monosyllabic; the second, polysyllabic; the first, atactic, or irregular; the last, syntactic, or constructive. And it is declared, that, even to the present time, they have not in the least approached each other, but now remain in their structure and general character as they were as far back as we can trace them. The same is said of the Hebrew language, and the class called Shemitic: their organic differences, it is asserted, have remained the same, not only for ages, but through thousands of years; and it is confidently affirmed by them, that, from the most remote time, it was never known that a language consisting of words of one syllable ever became polysyllabic, or *vice versa*. In conclusion, they express their

conviction that all the languages which exist on the face of the earth are not derived from one parent, but that they must be divided into genera and classes, to which must be assigned separate and distinct origins. It does not devolve on them, as they think, to reconcile their theory with the Mosaic record; yet they intimate that this might be done by assuming, that, at the confusion of tongues, the one former language, in all its words, forms, and elements, was utterly effaced and lost, and that men were left to their own resources to invent new forms of speech; which forms they did construct without reference to any pre-existing model.

But a different opinion, and one which seems to acquire strength as we proceed in the examination of the subject, prevails with many; viz., that all languages are derivative from one first and universal; and bear a relation to the original, nearer or more distant, according to the similarity or dissimilarity of the internal character and external condition of the people who lived in the different eras. All *known* languages in use at the present day, certainly all worthy to be called regular and grammatical, are almost universally conceded to be derivative. When any language declines, and, in the end, ceases to be used, or, as in common expression, dies, its elements are found in the new forms which succeed; which forms, sooner or later, are wrought into grammatical order. For example: When the Latin was lost, in the declension and final calamity of the Roman empire, three new languages arose, having the Latin for their elementarity, but so modified by local dialects and other causes as to make them three distinct, independent forms. These are the French, Italian, and Spanish; and the presentation of a few words from each will show their derivative character. Take the word *father:* Latin, *pater;* French, *père;* Italian, *padre;* Spanish, *padre.* One more instance: The term *man,* in Latin, is *homo;* French, *homme;* Italian, *uomo;* Spanish, *hombre.* But there are other languages which do not so obviously refer to their elementary forms, being compounded from more diversified sources.

When the Jutes, Anglicans, and Saxons became masters of many parts of Britain, their dialects were commingled to form

the Anglo-Saxon, the great elements of which were subsequently wrought into English; and by an intermixture with old Danish, Norman-French, Teutonic, Latin, Greek, &c., our own vernacular was made, — the derivative of many dialects and languages, yet clearly disclosing its just relationship to these several sources. In like manner, the present Swedish is formed from the Moeso-Gothic, intermixed with the old and modern Islandic, German, Saxon, &c. A distinguished grammarian of the present day declares the affiliation of languages to be one thing, their parentage another. Some of the older linguists, when they found the same words in two languages, inferred that one must be the parent of the other; when in truth they were only sister-tongues, each deriving some of its elements and words from the same source. It is undoubtedly true, that all living languages, possessing any pretensions to order, have been drawn, at least in their most important features, from others which have preceded them; and this generally conceded fact, of which we have before spoken, strengthens the belief that all now living, and all once spoken, but now dead, are the offspring of one first parent. Grotius declares that the remains of the primitive tongue exist in all languages. Dr. Bosworth says, "On a close analysis of languages, even as we find them at the present day, there are in almost all of them a few fragments and whole words so similar as to indicate an original connection." Sharon Turner asserts, that, while the primeval tongue has not been preserved, its fragments everywhere exist, — which indicate the derivation and kindredship of all. We will present, in several languages, a few words in most common use: Sanscrit, *upar;* Greek, *ὑπερ;* Latin, *super;* Persian, *aboor;* German, *über;* Anglo-Saxon, *ofer;* Dutch, Danish, and English, *over.* Take our English *no:* Sanscrit, *no;* Greek, *νη;* Latin, *non;* Persian, *něh;* German, *nein;* Anglo-Saxon, *na;* Dutch, *neen;* Danish, *nej.* We will give the English numeral *two* in seventeen languages, from the Sanscrit to the English inclusive. This numeral, in each language, commences either with *t* or *d;* and let it be remembered, that *t* and *d* are nearly allied, and are sometimes used interchangeably: *Dwau, du, dau, do, duo, duo, twá, twee,*

tvö, to, twos, tue, doie, deux, deux, dos, two. If the occasion allowed, many other — nay, innumerable — examples of this kind could be presented, all tending to establish the derivative character of language from one first fountain.

It is also to be remembered, that in many ancient alphabets, and probably in all, the single letters had a meaning and use, beside that which resulted from their composition into words. In the Hebrew, each letter represents by itself something of life or use, and had also a numerical value. The first letter, answering to our *a*, means an ox or leader; the second, a house or booth; the third, a camel; the fourth, a door. The letter to which our *i* answers signifies a hand; *m*, water; *o*, an eye; *p*, a mouth, &c.: and these letters have also the successive numerical worth of one, two, three, four, &c. The Greek letters are well known also as the expression of numbers, — *alpha* meaning one, or the ordinal, first; and *omega*, eight hundred, or the ordinal, last. And it is well known that our own letters have a numerical worth, not only in mathematical calculations, but in the more common purposes of life.

(To be continued.)

CREATION.

THERE is nothing on earth — no animal, vegetable, nor mineral — that has not something of the spiritual world in it. The spiritual world is in the natural world like a sword in its sheath.

There is a mineral soul, a vegetable soul, an animal soul, and a human soul. These terms are applied to the various forms under which life from the Lord is manifested in lower degrees. When the vegetable soul is withdrawn from a blade of grass, the blade is said to die, and the natural part falls back to the mineral kingdom; but the mineral soul, or life from the spiritual world, is at once in the mineral, and is instantly in effort to produce some higher form of use, either vegetable or animal.

If the soul of the blade could be seen, it would appear in the form of the blade itself. So of an animal; and so of man, his soul being in the human form, but alone immortal.

The soul of the blade fills itself in with mineral substances and matter. Thus a blade of grass is created; and the whole vegetable and animal kingdoms of the whole universe were, and are every day, created in the same way. The mineral kingdom furnishes the materials with which the forms of the two higher kingdoms are filled in. Every animal and every vegetable has a spiritual form, unseen to the natural eye; and this form fills itself in with mineral substances, and thus becomes fixed on earth, and presented to the natural sight. This shows how the two higher kingdoms are created from the mineral kingdom, by the divine life flowing in from the Lord, through the spiritual world into the natural world. But the mineral kingdom was created thus: First, the Lord, who is uncreate from eternity, first created from himself a spiritual sun, in which he is for ever. His love and wisdom are such that he could not but suffer them to proceed from himself, and surround himself as a dazzling and fiery sun. Thus he dwells in devouring fire and in excess of light; and this divine light and divine heat, which in their bosom are love and wisdom, he pleased to make descend, and to proceed still farther. And first about the sun, in which he is, he created purest auras, or spiritual airs, in their highest forms; but since these auras could not yet be breathed by even the highest angels, hence he made a less pure aura, in which the highest angels could breathe. This aura is the air of the highest or third heaven. But since his love and wisdom would not stop in their course, he caused them to descend still farther; and thus he created the ether, or air of the second heaven, and then the air of the first heaven. But these auras, ethers, and airs were as yet spiritual, and not yet natural; and he would not rest in the work of creation until the spiritual atmospheres had proceeded still farther, and until those atmospheres had put off from themselves still lower things.

These lower things are the purest things in nature, and they escape all observation. Thus spiritual fire and spiritual light first created natural fire and natural light. This

natural fire and natural light are the sun of our earth and planets, and the suns of other earths, which suns are called stars. Thus the first natural things that are created are the suns of the material universe. These suns are all pure fire. But the divine life would not stop in its course, or the Lord Jehovah would not stop in his work of creation; but, after he had created a divine spiritual sun about himself, and after he had created from this sun a spiritual universe, he proceeded in his work of creation, and began to create a natural universe. And when he began to create the natural universe, he proceeded altogether as he proceeded in creating the spiritual universe. And thus, as he first created a spiritual sun, and through this created a spiritual universe, so he first created natural suns, and through these created a natural universe. The natural suns, which are our sun and the stars, did not create themselves, and then from themselves create the earths about them; but the Lord Jehovah alone created from himself the auras, ethers, and airs of the spiritual universe or world; and then, proceeding in his divine work, he created things less pure; which things are natural fire and light, or the sun and stars which we see with our eyes.

But the fire and light of our suns were as yet too pure to be received by any natural beings and things: thus they were as yet too pure to be received by any animal, vegetable, or mineral, even if they were created. And this is so; for if our earth was carried to our sun, and put into the sun, then at once all the animals and vegetables would lose their life, and the mineral substances of their bodies would all be at once in the mineral kingdom; and then the earth would have only one kingdom, — the mineral kingdom; and this kingdom would at once be burnt up, and disappear under forms of various airs called gases. The like would take place with all other earths. This shows that the subjects of the three kingdoms of nature could not have existed if suns only had been created. But next about the natural suns, and through those suns, were created natural auras, corresponding to the spiritual auras next about the one spiritual sun, in which is the Creator alone.

These natural auras were as yet too pure for any human being, plant, or mineral; and thus ethers, and the common air

which we breathe, were created in order. Among the airs of the natural universe are many which cannot be breathed. The various airs are called gases. These gases were all created in order through the sun, and stars, which also are suns; but all these auras, ethers, airs, and gases could not as yet be seen with the natural eye; and the work of creation was not yet complete, because there was no resting-place. The gases, therefore, were condensed, and variously combined; and thus the air, waters, earths, and rocks were created. Here the work of creation terminated, and rested in fixed forms. Thus the earths of the natural universe were created by the Lord Jehovah, through the natural suns which he first created through his own sun, which he created directly from himself. But he would not stop in his course; but the universe which he had created he would draw back again to himself, or he would complete the circle of creation. And thus his life flows through the spiritual world into the natural world, into the mineral kingdom of it, and is in constant effort to fill the minerals there with his own life; and thus he quickens the dust of the earth into vegetable life and into animal life; but in both cases he produces things which may be of use to men, in order that through men his love and wisdom may be returned to Him from whom they came. And when man receives from him of his love and wisdom, and, from a loving heart and from an enlightened mind, looks up to him, then the circle of his creation is complete, and not till then. But he has not done all that he wishes to do, until he has not only created man on earth, but has also taken him away from earth up into his heavens: and, indeed, he is in constant effort to bring man, not only into the highest heaven, but even farther. But it is enough for man if he suffers his thoughts and affections to be drawn up by the Lord into his own bosom; for thus the work of creation is as complete as it possibly can be.

Now, since the order of creation was such, hence enough heat will turn stone to air; every solid (thus are the earths) could thus be turned to some kind of air or gas. More heat would turn airs to ethers, and more to auras. Every system of earths could thus be returned to its sun, — our sun, and the

stars; and superior heat, which is spiritual heat, would convert the suns to spiritual airs, ethers, and auras, thus to the spiritual sun; and then to the Lord, from whom they were and are.

Such a return took place but once. The Lord Jehovah was pleased to come to our earth, to form a body from its minerals, and to resolve that body back to himself, its origin. He thus made his human body divine, even to flesh and bones, as he manifested to his disciples. His body, however, was not thus dissolved, nor made unreal; but it was thus made more real than any other thing; for it was thus made glorious and divine and substantial, and full of power; so that through it alone he now has all power in heaven and on earth, as he said just as he left us. Thus, through that substantial, glorified, human body, he now holds the spiritual universe and the material universe in the order into which he created them. Hence, in this one case, and in this case alone, the material universe returned fully to its Creator. The Lord Jehovah now dwells in a glorified human body, taken from the mineral kingdom of our earth, but made divine, even to flesh and bones. Luke xxiv. 39. And in this he differs from every angel: for angels have spiritual bodies, but no natural bodies, and never will have; while the Lord Jehovah has a glorified human body. Thus also he is superior in this to all the angels. And this also he would do in time: He would create a spiritual universe, then a natural universe; and then he would create himself into the lowest kingdom of the natural universe, that he might be the Alpha and the Omega, and the First and the Last; and that, as he was above all from eternity, so his hand might be beneath all, and thus that he might rule all, and all things, from first to last.

And that his power is over the mineral kingdom also appeared while on earth; for he stilled the winds and waves, and at the cross rent the rocks asunder; and, unless he had moderated the influx, the rocks would have been resolved back to their source. But he always, as then, moderates the influx; and thus perpetually creates, and holds in creation. This is evident in spring, when his life through the spiritual world creates the earth anew.

T. O. P.

RELIGION NOT INIMICAL TO LITERARY TASTE AND REFINEMENT.

All truth is beautiful, when viewed in the light of heaven. On the contrary, it becomes dark and distorted when viewed in the light of the world. We have no right to complain that wisdom is meted out to us in but stinted measure, or that it is only partially distributed among the children of men. The obvious fact is, that we have more of this blessing than we know what to do with. We are surrounded, as it were, by a whole atmosphere of truth, which we could not avoid if we would, but which we turn into error by the feebleness, the disorder, and the perversity of our own natural understandings. We love darkness rather than light. We are like the inexperienced soldier or the untutored savage, to whose sight is exhibited the most perfect suit of armor, or the most costly jewel, but who, from weakness or ignorance, is unable to estimate either its use or its beauty.

The religion of the Bible, as the expounders of that blessed book attempt to teach us every day, contains the revelation of all truth, bears on its front the impress and attributes of the divine mind, and is encircled by a halo of light and wisdom proceeding from the throne of God itself. And yet it may be doubted whether these very expounders see more of the truth than those whom they are endeavoring to instruct and enlighten; whether the scales do not adhere as tenaciously to their own spiritual eyesight as to the organs of those whose darkened vision they affect to pity and to cure. Nay, there is too much reason to fear that it is the absolute blindness of these men, in regard to the most holy and spiritual things of the church, that is the main cause of the universal darkness and unbelief prevailing in the world.

If this were not so, how does it happen that men of extensive learning, of the finest talents, of the most penetrating genius, are able to see so little of that spiritual truth of which we have been speaking? It is commonly supposed that genius has a strong affinity for the sublime, the mysterious, and the spiritual. And yet, after gazing thoughtfully on the wonders

of the spirit-world, on visions of angels and just men made perfect, on the lovely images of a celestial paradise, on the throne of Jehovah glowing and burning in the third heaven, it returns to earth, cold, cheerless, and unbelieving. After having stood with Uriel in the sun, and seen the veil unrolled from the splendors and magnificence of the inner sphere, it shrinks back in stupor from the beatific vision, and voluntarily mingles again in the grossness, the baseness, and the infidelity of the world.

There can be no stronger evidence of the decline and fall of the first Christian church than the apathy and reluctance with which its most sacred claims are regarded by literary men, even by such as are far from making these claims the objects of their scorn and derision. Many of these men profess to pay the most marked respect to the external requirements of the church. They sometimes attend worship on the sabbath-day; they contribute to the support of religious establishments; they cause their children to be instructed in what are supposed to be the fundamental truths of the Bible; they would, perhaps, consider it an insult offered to their understandings not to be thought Christians. But it requires only a superficial glance at their ordinary behavior, or but a hasty insight into their ordinary thoughts and conversation, to discover at once what a slight hold their affections and belief have on the great truths of the Christian system. Indeed, we could hardly help being amused, if amusement might fairly be drawn from the perpetration of such grave and imposing follies, at their artful doublings, and the affected tone of dignity and unconcern which invariably attends their conversation or their writings, whenever the subject of any thing like religious sentiment or feeling comes in question. They as certainly doubt its good sense, its manliness, its dignity, as if it proceeded directly from the weakest and silliest of mortals. On most occasions, they stand altogether aloof from it, and will have nothing to do with it. They can see nothing in it that is calculated to become an object of literary disquisition; nothing that could please a fashionable circle; nothing, strictly speaking, that can come home to the ordinary pleasures and

pursuits of men. They speak of it as cautiously as if there was danger of contracting a bad name by being too familiar with it; and they too often write about it in the same kind of qualified and reserved strain.

This is all wrong, — positively and undeniably wrong. Yet we are not sure that it would be proper to condemn it with any very great degree of harshness and severity. Religion, as understood by its orthodox expounders, is little less than a system of arrogant and absurd dogmas, as far removed from common sense and common reason as it well could be among a people professing to regard these qualities as important in the government and regulations of their sentiments and conduct. Presumptuous and selfish men have long ago divorced it from philosophy, from good taste, and from all the politer refinements and arts of life. It has been proscribed as hostile to profound knowledge and true enjoyment; and its votaries have, in too many instances, either become the worst of tyrants or the victims of their own gloomy intolerance. No wonder that it should be considered by the world in general as inimical to the temper of free and enlightened reason; no wonder that it should be banished from the parlors of the polite, and from the social circles of the intelligent; that it should be laughed at by the rich, and be misunderstood by the poor; that, like our blessed Saviour, in all this wide orb it should find no consecrated spot whereon to rest its head.

And yet religion, the religion of the Bible, is the only connecting link between earth and heaven; the only messenger sent to a benighted world, winged with living fire from the altar of divine love and wisdom; the only true ark of safety that has ever floated on the tempestuous billows of man's passions and sorrows.

There are two ways in which the celestial agent could again be restored to the world in all its brightness and fulness. Let the man of proud and bigoted intolerance, who presumptuously trusts to the light of his self-derived intelligence, become the humble follower of truth for its own sake. Let him believe that there are other sources of wisdom — higher, holier, and brighter — besides those of his own blind and

disordered understanding. Let him break away from the limits of his own narrow sect or party, and seek for a light to illumine and save the nations of the world.

The other way most likely to accomplish the blessed end we have mentioned is this: Let not the thoughtful man, the man of learning, or the man of literary taste and refinement, hold his opinions of religion on trust. Let him believe it possible that all his dogmatic teachers, who speak with so much confidence and assurance, may, notwithstanding, be mistaken. Let him venture to examine a matter of such momentous importance to his best interests for himself. The attempt will only sharpen his eagerness for a wider understanding of his subject, until at last he may happily woo to his side, not the barren and unreasonable phantom which religion is now described to be, but the warm, rational, and spiritual light of every grace and virtue that can adorn the human character.

A. J. C.

ANNUAL REPORT OF THE SUPERINTENDENT OF THE NEW-CHURCH SABBATH SCHOOL, SAN FRANCISCO, CAL., FOR THE YEAR 1854.

San Francisco, July 31, 1855.

To the Editors of the "New Jerusalem Magazine."

Dear Sirs, — At a meeting of the "First New Church Society of San Francisco," held in January last, it was resolved that the report of the superintendent of the sabbath school be forwarded for publication, in whole or in part, in the "New Jerusalem Magazine," should you deem it likely to interest its readers in the Atlantic states and elsewhere.

In accordance with the resolution, I now enclose the report; and remain,

Very truly, your obedient servant,

Edward Giles, *Ex-Secretary.*

It seems needless to state how much the interest of children is kept up by a frequent supply of new books, suitable papers, and periodicals. We have many excellent works; but still there is, as yet, a scarcity of juvenile literature for the Lord's New Church: in short, our whole literature, though improving, is still heathen and infidel to a deplorable extent. Few

are qualified to be the heavenly commissioned evangelists of the rising generation. It is to be hoped some may be able to speak words of celestial wisdom to the tender hearts of Christian children, — words and thoughts which will never be forgotten in life, nor cease to evolve new joys, as wave succeeds wave in the endless circles of eternity.

A scrap-book has been purchased, for the purpose of pasting in and preserving maps, drawings, selected poetry, interesting and instructive descriptions from newspapers and other sources, anecdotes, proverbial and laconic sentiments, &c.

If parents and friends would encourage the children, and perhaps delicately aid their selections in the spirit of freedom, they might themselves experience the exalted satisfaction of seeing, in after-life, some noble and ruling idea thus furnished to their minds and hearts, and by them ultimated; forming a good foundation on which would be reared, by the blessing of Divine Providence, a resplendent living temple, adorned with gold and precious stones, dedicated to the service of the most high God.

Our mineral cabinet, and shells of the neighborhood, as well as plants, &c., are gradually increasing. These subordinate means, we trust, will subserve the ends intended by their selection. In matters where there is the remotest difference of opinion as to spiritual utility, we had rather wholly sacrifice our own views (in our official capacity) than to suffer the least hinderance to the progress of the doctrines of charity.

Our efforts alone, unaided by those who have the constant daily charge of these immortal spirits, may accomplish but little: still we have a duty to fulfil to our beneficent heavenly Father, irrespective of the good efforts of others, or of their neglect. Many of our families are too remote from the school. Sickness, the weather, and other causes, may often prevent regular attendance; but we hope to see no exhibition of neglect of the very short and easy tasks usually assigned them. Let home instruction stand in the *first place;* and next, if possible, the school.

Hearing and reading the Word daily, before family prayers, with remarks suited to the understandings of those who com-

pose the domestic circle, we feel impelled to urge, from the very depths of our soul, as a most eminently Christian practice. In fond Memory's fields, there bloom around our childhood's pathway many choice olives, vines, and fig-trees, of our heavenly Father's right-hand planting. Happy have been the hours we spent at the feet of our venerable parents, while they read and expounded the holy oracles. The generous old hearth even now blazes brighter, as we journey towards that happy land they delighted to contemplate. Let us, then, not forget to hold converse with the Lord, who is the Word and our Heavenly Home. All the members of the household should bud, blossom, and yield their fruits, beneath the quickening influence of this divine Sun.

The social family circle is Heaven's holy type, — the little image of our lost paradise. Peaceful and happy will flow the genial current of our lives, if these sweet streams spring from the Fountain of living waters. At these stated times of family worship, there is a great influx and appropriation of spiritual aliment. Angel-thoughts are busiest with us when our internals are in clearness of light and love, as at early dawn, before we are disturbed by the cares of the world; or, as the tranquil evening shades brood over our weary spirits, and we feel how frail and dependent we are. Heaven's holiest *remains* of affection in the inmost life will be stored up in the minds of your little ones during these seven years of plenty. Our bountiful Lord has prepared for them mental and moral granaries, — ample storehouses against the sore famine which is to come, sooner or later, upon their spiritual Canaan and natural Egypt. With what solicitude would you toil for their frail bodies, to avert the horrors of a literal seven-years' famine! May Heaven instruct our hearts to timely wisdom! Let us not be too solicitous to open the external mind to *mere* knowledges; but let us be awed into devout aspirations for divine aid to perform the infinitely more important duties of discreetly opening those external vessels of love and charity, that both the outward and inward character may be laid upon the true foundation, on which, if we build, it shall remain.

Even the ultimate external forms of worship, such as at-

tending the public services, rising while singing, kneeling in prayer, &c., we hold to be immensely more important with children than with adults, for the reason that they are born into the lowest natural and external perceptions; although they come into the higher degrees, progressively, in after-life, according to perceptions, as the Lord's kingdom of heavenly love and charity is set up within. If any thing inspires our hearts with an almost overpowering thrill of holy happiness, it is to see the fruits of a parent's pious care exhibited in the unguarded, artless sphere of childish innocence. Have we ever beheld the innocent child bowed in serious and artless attitude of prayer, and not felt a holy, chastening influence stealing through our whole being, subduing every harsh and rugged sentiment of our perverse spirit? Our very life of lives is amended thereby, and the cause of virtue nerved to renewed energy. Oh! many a heart of stone will melt before these silent examples, but most potent rebukes, to dead Christians, and more tolerable infidels.

It should be a prime object, in our intercourse with children, to foster and cherish with all assiduity every delight from *unselfish love.* We should let no occasion be too small to pour forth our soul in hearty approbation when these genial occasions offer, even though it fall upon the wild, untilled earth of their nature. The heavenly messengers attendant upon our lowest natural states are always ready to bear even the incense of affections qualified by evils and falses to our heavenly Father, as an acceptable offering, if they spring from the ground of innocence; even as earthly parents feel a charm even in frailties mixed with so much of innocence in their dearest little ones. And also, in advancing years, the sterner passions may break forth in a mixed degree, requiring great wisdom to discriminate how much of good may be conjoined and accommodated to their natural, evil, hereditary states. How infinitely more tender, and in wisdom how mercifully indulgent, is their heavenly Father! And those celestial and heavenly spirits, who dwell in light and love to us ineffable, — do they not also look down upon *our* states? Would that we

could feel the hallowed sphere of that *divine innocence in wisdom,* as the good ground from which our own deeds could be judged! Alas! our own evils and falses too often spring from a wicked will, formed in states of most fearful freedom.

We hold that every loud, harsh, and morose tone of voice, in the ordinary intercourse of children, should be wisely checked. This is best of all done by a loving example. Into these external vessels, or forms of outward order, provided they be genuine, a divine spirit of love and charity, of magnanimous forbearance, and genuine Christian temper, is sure to flow down from heaven with an almighty power over ourselves and all around us, even over the evil spirits of darkness; because thus our divine Lord is with us, and *in* us. The lions, the leopards, and the hateful wolves, of the evil heart are made meekly to lie down with the lamb, and the little child of innocence leads them.

Who can ascend into the celestial heaven of our spirits to bring down to this low estate what God may have wrought there? We are feeble and finite; but if *he* work in us, and flow down through his divine humanity, which is the very *infinite,* eternity will be too short to utter all his praise.

We are husbandmen, to whom the Lord has let the vineyard till he come again and claim his own. It is therefore folly for us to expect much fruit, unless we cultivate in our children moral decorum as well as spiritual ideas. Also civility of manners, and consideration for their little companions and others, should always be observed. Heaven's divine laws must be sought out, and applied to these lasts and leasts, that make up the sum of our own lives, and the lives of those confided to our care. We do not stop to portray the heavenly charms and bewitching natural pleasantness consequent upon these observances: there are higher grounds from which to view them. Respect towards parents, guardians, and superiors, has, in potency, true devotion and love to God. Kindness to the poor and needy, and to every living thing, or even to those inanimate objects they personify in their sports, foreshadows the noblest charity. As we love God and his cause, our own

happiness, and the happiness of those around us, let us not consult our own natural love of ease and pleasure; but cultivate and cherish with all diligence these tender plants in our Lord's vineyard, not one day only in seven, but every day in the week. If, in the ancient *type* of a true church, the bare *forms* were so important, how much more the *spirit!* The divine command was, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "Line upon line, — precept upon precept," are the sacred injunctions. We are by hereditary nature a "wild olive," a "strange vine," and must be grafted, and earnestly and constantly cared for. The time will come in the church — and may Heaven speed the day! — when the salvation of these little lambs will be the chief *business* of our lives: all things else will be seen in their true light to be practically subordinate to man's regeneration. This is the sole end of Divine Providence in every thing that transpires. All things else in the world around us which serve for our use, whether vegetable, animal, or mineral, the visible and invisible, are but the *means;* all ideas of thought, or facts in the sciences, are spiritual vessels; and all the affections of bodily pleasures, of a good quality, are celestial vessels, into which may flow the choicest of Heaven's gifts to man. Every query of the inquisitive minds of the young which we gratify by answering, and even every proper indulgence of their *bodily senses,* has respect to heavenly and eternal uses. To us these higher views lead to devotional frames of mind, that make heaven and eternal things present with us for our own good.

There is also an *inner life,* to which we have often alluded, above these outward vessels of the senses, full of vital influx from the divine Sun of Righteousness; ready, and bursting into life, when *goodness* is made the paramount end and aim of all our instructions and alluring example. Seldom would the youthful soil prove a burning desert, or a vile thicket of nettles, thistles, and thorns, for every unclean beast to prowl in, were *our own lives* the instructive lessons they should be.

Were we earnest and faithful searchers after the *means* of *usefulness*, Providence would aid us in unfolding a thousand new beauties to win the soul to the way of life and immortality.

Respectfully submitted,

A. KELLOGG,

Superintendent of the New-Church Sabbath School of San Francisco, Cal.

JANUARY, 1855.

ORIGIN, PROGRESS, AND POSITION OF THE ANTI-MARRIAGE MOVEMENT.

A WELL-WRITTEN article under the above title has recently appeared in the "New York Daily Times." It discloses facts which are truly alarming, and which threaten the very existence of all social order, and even of the Christian religion. It seems necessary that such things should be brought forth to view; that the light should be permitted to shine upon them, and reveal their diabolical nature and origin; and that all who love the Lord, and hate evil, should unite in one common effort to circumscribe and remove such flagrant, shameless wickedness and pollution.

The article was copied from the "Times" into the "Boston Daily Advertiser." The statement in regard to "Swedenborgians," being obviously erroneous, drew forth a response from a correspondent of the "Advertiser." We add the following extracts from the original article, and also the communication, signed W., in the "Advertiser." We regret that our limits will not allow us to copy the whole article from the "Times."

"In a recent notice of 'Mary Lyndon,' we spoke of it as having been written with the special purpose of recommending adultery as a personal right and social duty. This book is not an isolated performance, published upon impulse, and with no further object than to express the writer's feelings, and utter her sentiments in the ears of the world. Its publication is part of a plan; it belongs to a series of efforts, skilfully devised, and carried forward with systematic ingenuity and perseverance, of which the ultimate aim is to subvert the present organization of society; destroy the institution of marriage, as recognized by the religion and laws of Christendom; and to substitute for it a free-love system, in which passion and personal inclination shall be the sole bond, and the sole restriction, of union between the sexes.

"We apprehend that but a small portion of the public are aware of the progress which this system is making in this country at the present time. . . . We have taken considerable pains to inform ourselves on this subject; and the result

of our inquiries, in the quarters likely to be the best instructed, convinces us that the principles of socialism were never more ardently and zealously advocated, that they never had any thing like so strong a hold on the sympathies and sentiments of a large portion of our society, and that they were never so extensively reduced to practice, as at the present moment, in this city, and in various sections of the country. The championship of socialism, or of universal libertinism and adultery, which is but another name for the same thing, is carried forward under various disguises, and by many different agencies; but they all aim at the same thing, — the destruction of the marriage relation, as it is created and recognized by Christianity and by law, and the substitution for it of a system which will permit every man and every woman to consult solely their own inclinations in the relations they shall form and maintain. There are very many regularly organized societies, concealed more or less from public knowledge, in which these views are carried out; there are scores and hundreds of men and women of intellect and accomplishment by whom they are held more or less openly; and there are thousands in this city, especially moving in fashionable circles, and maintaining all the outward observances of society, who read these books, and believe in the principles which they inculcate. And it is this *socialistic* element, instilled thus through various agencies into society, that has caused the desertions, the elopements, the adulteries, the fornications, and the divorces, that have been so frequent of late years in the higher circles of social life, not a tenth part of which have come to the knowledge of the public through the press. . . . .

"The fundamental principle — the 'pivotal idea,' as he terms it — of Fourier's entire social system, is that the *law of attraction* pervades the moral, as it does the material, world; that the *passions* are the manifestations of this great law in humanity, as gravitation is its manifestation in physics; and that it is just as absurd, just as hurtful, just as distinctly and decidedly a violation of divine order, to resist this law of passional attraction in its application to society, as it would be to resist the law of gravitation in the outward world. Free intercourse between the sexes — an intercourse prompted and restricted by passional attraction alone — is therefore an absolute, primary, inevitable necessity of his system; and any denial of this by those who profess to believe in his theory can only spring from ignorance, or a dread of meeting, at the bar of public opinion, responsibility for such a creed.

"It is to Fourierism, therefore, and its introduction and promulgation, that we attribute the disgusting and detestable *free-love* system which is openly advocated in 'Mary Lyndon,' and which is obtaining a wide and alarming currency throughout the country. The seed thus planted by the Fourierists has taken root, and attained rapid growth, under the united efforts of a great many persons who have watched and watered it in various ways. Scores of writers under various disguises, advocating different objects, laboring apparently in different directions, have pushed it forward in public favor; some by transcendental speculation upon social laws and woman's rights; some by medical discussions, directed aparently to the laws of physiology, but really drawing therefrom arguments against marriage as it now obtains; some by vigorous and eloquent denunciation of existing evils, — true in itself, and therefore well calculated to win favor for the remedies towards which it dimly points. In various ways, and through various agencies, there has been a constant, earnest, and effective pressure upon the public mind in this direction. Few of this class of writers have had greater influence upon intelligent persons than Margaret Fuller, for a long time a leading writer in the 'Tribune,' and author of a book on 'Woman in the Nineteenth Century.' Marked by great intellectual ability, large scholastic acquirements, and a profound hostility to the institution of marriage as established by law, this book, as well as the other writings of its author, has contributed very largely to the creation of a demoralized public sentiment upon this subject. But the same cause has been advocated, with perhaps greater effect, by other writers of far less ability, and far less entitled to public respect. Among them is Dr. Lazarus, a gentleman of Hebrew birth, and an ardent

Fourierist, who has published here a series of works, original and translated, from Fourier, St. Pierre, Toussenel, and the St. Simonians, in which free love, or the anti-marriage doctrines of his school, are clearly and boldly stated. They are openly avowed in his 'Passional Hygiene,' a book called 'Comparative Psychology,' and especially in 'Love *versus* Marriage,' which is dedicated, with the impious insolence characteristic of his school, 'To all true lovers, — to the modest and brave of either sex, who believe that God reveals to the *instinct of each heart* the laws which he destines it to obey; who fear not *to follow the magic clew of charm*, but defy the interference of all foreign powers'! This book is made up, to a considerable extent, of the views of Fourier, Swedenborg, the Transcendentalists, and the St. Simonians, as Enfantin, Chevalier, and Madame Flora Tristan, whose creed may be inferred from the following extract from her chapter on love: —

'Love, and *do whatever you will*, one of the fathers of the church has said.
'In this word is resumed the *entire gospel* of the Holy Ghost.
'When we love truly, we are free; for *love is above all powers, and prevails over all constraint.*'

"If any one has a doubt that free love finds its chief advocates and defenders in the socialistic writers, particularly the Fourieristic and St. Simonian, he will find abundant proof in this volume.

"We have mentioned Swedenborg as one of the authors quoted and commented on by Dr. Lazarus in support of his views. Although there is nothing in the writings of Swedenborg on which a vindication of such a system as that we are discussing could be based, there is no doubt that very many of its advocates make effective use of them in their advocacy of it. Although his doctrine of *conjugial* love — implying the eternal, spiritual affinity of a single pair — would naturally bind his disciples to an indissoluble monogamy, use is made of it to inculcate the propriety and duty of dissolving all false and merely legal relations; and many Swedenborgians make it a matter of conscience to repudiate all such relations, and form new ones, with a view to more perfect, and therefore permanent, connections. It must, indeed, be obvious, that the natural and inevitable effect of any religious system which assails the fundamental principles of Christianity, and seeks to substitute for it a new religious creed, must be to shake public confidence in the social institutions, which rest upon Christian doctrine as their basis. Marriage is pre-eminently such an institution; it was founded by Christianity; it depends upon that for its vitality and integrity; and the prescriptions of law in regard to it are merely recognitions of Christian principles upon that subject. The tendency of a system of religious belief may, therefore, be to destroy the institution of marriage, even where no such purpose is professed, or even suspected, by its adherents. We believe this to be pre-eminently true of *modern spiritualism*, as it is called, which is as yet but an imperfectly organized religious faith, but which has advanced far enough to show that it is utterly and uncompromisingly hostile to Christianity, and that its influence is, of course, destructive to those social institutions which rest upon Christianity for their basis and support. The rapidity with which this new faith has been extended is most remarkable; its influence is wider, stronger, and deeper than that of any philosophical or socialistic theory; since it appeals to the marvellous in man, and takes hold directly upon the strongest sentiments of his nature. Judging from its rapid extension and widespread effects, it seems to be the new Mahomet, or the social Antichrist, overrunning the world. In five years, it has spread like wildfire over this continent, so that there is scarcely a village without its mediums and its miracles. It has its preachers; its public lecturers; its speaking and healing mediums, as well as those for test manifestations; its newspapers; and its literature. It takes the form of a church organization; and has its religious services, — its prayers and hymns, it sermons and conference-meetings, — at which its doctrines are inculcated, and the personal experience of its adherents is set forth. If it be a delusion, it has misled very many of the intelligent as well as the ignorant; if a deception, it has deceived sharp intellects, or made them its accomplices; if it be a diabolical enchantment, it surpasses, in the extent of its influence, any that the world has hitherto experienced. But, whatever it may be, its direct hostility to Christianity, to its principles and its institutions, is manifest and palpable; and it has, beyond all doubt, exerted a very

powerful influence to prepare the minds of its adherents for a ready acceptance of the belief that marriage, as a legal and Christian institution, is at war with the doctrine of *spiritual* affinities, and to be treated accordingly. The leaders of the spiritualist movement — those who stand before the public as responsible for it — of course deny this tendency of their faith, just as some Fourierists deny the same aspect of Fourierism, and for the same reason: but such denials amount to nothing in the face of logical, inevitable deductions from their faith; and we believe that the spiritualistic apostles who have advanced farthest in the system — the best *mediums* — everywhere accept the doctrines of this school; that the 'spirits' teach them; that the great mass of the believers in spirit-rappings accept the theory of 'affinital relations' as of a more sacred character than those of the legal marriage; and that spirits, according to their own revelations, in their intercourse pay no regard to the legal institution, but assert the right to follow their attractions. It is a well-known fact, moreover, that spiritualism has had the effect, in hundreds of places, to break up long-existing marital relations; and that spiritualists are forming associations in various quarters, for the purpose of establishing a social order, free from the legal restraints of civilization. But, apart from all this, the point we make is, that the whole tendency of spiritualism, as a religious creed, is to destroy faith in Christianity; to undermine all respect for marriage as an institution which appeals to Christian precept for its sanctions, and thus to prepare the mind for this free-love doctrine as a substitute for it.

"The *woman's rights* movement tends directly and rapidly in the same direction; that extreme section of it, we mean, which claims to rest on the absolute and indefeasible right of woman to an equality in all respects with man, and to a complete sovereignty over her own person and her conduct. There are very many advocates for a modification of the laws concerning married women, for an extension of the sphere of woman's labor, and for other modifications of existing laws. To them we do not refer; but to the ultra school, whose apostles claim for woman rights which nullify the very idea of marriage as any thing more than a partnership *at will*, and who thus identify their cause entirely with that of the adherents of the free-love school. The Christian institution of marriage offers a perpetual barrier to the progress of what are technically styled woman's rights; and no one knows this better than Mrs. E. L. Rose, the personal friend and pupil of Frances Wright, and probably the ablest woman engaged in this enterprise. . . . .

"Among the early disciples of Robert Owen, engaged in the communistic experiment at New Harmony, Indiana, was Josiah Warren. The practical failure of communism drove him to the opposite idea of absolute individualism; and he worked out a theory of social order based upon 'individuality,' and the consequent principle of perfect freedom and independence, in the axiom, *laissez faire*, — 'the sovereignty of the individual to be maintained at his own cost.' From this he inferred, logically enough, that, as women have just as much individuality, and consequently as much sovereignty, as men, the legal relation of marriage has no rightful existence. One of his ablest and most prominent disciples is Mr. S. P. Andrews, who began with Fourierism, but espoused Mr. Warren's views of the relation between the sexes. He made, through the columns of the 'Tribune,' the most lucid exposition yet published of those opinions, in a controversy on the general subject of marriage. The discussion was commenced by Henry James, a literary gentleman of great ability, by a reply to some strictures of the 'New York Observer' upon the Swedenborgian or spiritual marriage of the affinities, which Mr. James defended, while he denounced and ridiculed the legal bond, or 'handcuffing of the police,' as he styled it. In his remarks on the subject, Mr. Andrews took the broader ground of absolute freedom of the sexual relations; to which the 'Tribune' replied; and a discussion of some length and greater warmth ensued, the main result of which was, that Mr. Andrews obtained access to the public for his arguments, which were plausible, forcible, and not adequately refuted by the 'Tribune,' as, in logical argumentation, Mr. Andrews was more than a match for his opponent.

"This system found still another active and effective advocate in T. L. Nichols,

who came to this city and published a flashy and disreputable paper called the 'Aurora,' in 1841 or thereabouts; afterwards became a convert to Fourierism, and sifted his loose and demoralizing socialism through several papers with which he had more or less connection. His early attempts in this direction were simply licentious and immoral, and belonged to that class of writings of which the police claims a much more rigid supervision than it exercises. But, after espousing Fourierism, he began to organize his licentious notions into a system, and wrote, in the 'Dispatch' and the 'Universe,' a series of papers entitled 'Woman in all Ages,' afterwards published in a volume by Fowler and Wells, whose imprint is to be found upon most of the socialist books published in this country. He afterwards obtained a degree as doctor of medicine, and formed a marriage connection with Mrs. Mary Gove, a socialist lecturer and writer; and together they embarked in the publication of socialist books. In 1852, he published one called 'Esoteric Anthropology,' professedly a medical treatise, but really a text-book of socialism, in which the broadest theories of the freedom of woman are advocated on grounds of physical science or natural laws. Soon afterwards, Nichols and his wife published a still bolder and more outrageous book, — their joint production, — entitled 'Marriage,' in which every evil, every vice of civilization, is attributed to marriage; while the remedy for all those evils is free love, or the unrestrained passional attraction of Fourierism. It is, in effect, a Fourieristic work, though favoring individualism as a transition movement. The more recent book, 'Mary Lyndon,' the authorship of which, we believe, is avowed by Mrs. Nichols, inculcates the same doctrines in another form, — one calculated to enlist far more of popular interest, and consequently to be far more effective.

"Henry C. Wright, a well-known lecturer and writer on abolitionism, woman's rights, hydropathy, &c., has also written a work on marriage, maintaining the affinital theory, utterly repudiating the legal bond, and, in effect, advocating the same freedom claimed by the Fourierists, except that he allows but one love at a time, while Fourier teaches the 'higher harmonies' of loving groups.

"We have given all these details for the purpose of showing that this theory of *free love*, as it is styled, instead of being a casual, incidental offshoot of loose morality, is really held and advocated by an organized society, which has its literature, its science, its systematic plans of extension. It pervades the works of spiritualist and socialist writers; it enters into religious fanaticisms; and its prominent apostles have entered upon a vigorous propaganda.

"Nor have all these efforts been without their fruits. The progress the theory has made, and the success which has attended the endeavors to reduce it to practice, may well alarm every friend of social order and Christian morality. There has been established for three years a village or community, in which this system is held and practised, called 'Modern Times,' on Long Island. There is also a secret society, or league, in this city, whose weekly social gatherings, for lectures, music, dancing, &c., have been attended by hundreds of persons of both sexes. These *soirées* are given at a large hall in Broadway, and an oath of secrecy is required of every visitor.

"'The Progressive Union,' a society 'for mutual protection in right,' which, in its declaration of principles, goes to the entire length of the free-love theory, has its central bureau in New York, its organ, with a wide circulation, and some hundreds of members, from Maine to California. The *Ceresco* Union, which occupies the site of a defunct 'phalansterie' in Wisconsin, has become notorious enough to be threatened with an application of the *Code Lynch*. A large society of free-love spiritualists are emigrating to a domain in south-western Minnesota, to found a society in accordance with their principles. Other groups and societies are forming under what is claimed to be spiritual direction, and for a similar purpose.

"While preparing for these open demonstrations, free-love principles have affected legislation in several States, particularly in the West. By the new divorce law in Ohio, marriage, in that great and populous State, is made a limited partnership, which may be dissolved at the will of either party. Thus Mrs.

Love, a prominent spiritualist and woman's rights lecturer, recently obtained a divorce from her husband, who had other 'affinities,' and has married, *à la* 'Mary Lyndon,' the spiritualist writer, Andrew Jackson Davis. The laws of Indiana and Illinois are nearly as liberal. A lady can leave New York on a visit to her friends, put a notice of her application for divorce in some obscure paper, and the first her husband may know of her intentions may be his seeing the published fact of her marriage to somebody else. Such instances, we are assured, have actually taken place." . . . .

We copy the following editorial remarks and communication from the "Boston Daily Advertiser" of the 22d of September: —

"It gives us great pleasure to publish the following communication from an authority which commands entire respect and credence for the statements which it contains: —

"*To the Editors of the 'Boston Daily Advertiser.'*

"Gentlemen, — In your paper of the 19th instant is an article, taken from the 'New York Daily Times,' on the *anti-marriage movement*. It is a very good article, and I am glad that you have republished it; but it contains some statements in relation to Swedenborgians which are not true. The writer undoubtedly believed them to be true, and he undoubtedly published them for a good end. His object in the whole article is evidently a good one; and I have no suspicion that he would intentionally do injustice to any class of people.

"The following passages contain the statements to which I refer: —

"'Although there is nothing in the writings of Swedenborg on which a vindication of such a system as that we are discussing could be based, there is no doubt that very many of its advocates make effective use of them in their advocacy of it. Although his doctrine of *conjugial* love — implying the eternal, spiritual affinity of a single pair — would naturally bind his disciples to an indissoluble monogamy, use is made of it to inculcate the propriety and duty of dissolving all false and merely legal relations; and many Swedenborgians make it a matter of conscience to repudiate all such relations, and form new ones, with a view to more perfect, and therefore permanent, connections.'

"In clearing the writings of Swedenborg from affording any support to the pernicious principles referred to, the writer does them justice; but, in what he says of Swedenborgians, he does them great injustice. I speak positively on this point, because I think my knowledge of my brethren authorizes me to do so. The writer in the 'New York Times' may have some apparent foundation for his charges. I confess, with sorrow, that some Swedenborgians have left Swedenborg, and have gone to Fourier, and to what is called spiritualism. Since then, I have no doubt they have advocated the sentiments of their new associates; and, in doing this, they may have perverted and profaned the principles of the New Church. But on this point I do not speak from my own knowledge; for I do not read their writings, and have no kind of communication with them. Of those who have been led astray in this manner, I am thankful that the number is very small. I can recollect but three. One is a private individual, concerning whom, of course, nothing more need be said. Another is the 'literary gentleman of great ability' spoken of in the 'New York Times.' He formerly professed to be favorable to the principles of the New Church; afterwards he became, as I was informed, either wholly or partly, a proselyte to Fourierism. Consequently, for what he may have said or done since that time, either in public or private, we do not consider ourselves accountable. The third case is that of a person in Indiana, who publishes a paper called the 'Crisis.' He was formerly a Swedenborgian minister, but latterly has become deeply immersed in what some call *spiritualism*, but what I call *infernalism;* and when it became known to the General Convention of the New Church that he had taken this course, and that he was teaching and acting according to it, his name was struck from the list of ministers.

"Gentlemen, I have been a member of the New Church for nearly forty years; I have been a teacher of its doctrines in this city for thirty-seven years; and, during all this time, I have been extensively acquainted with my spiritual brethren in all parts of this country, and with many in Europe: and yet I have never known or heard of any one in the church who looked upon the anti-marriage sentiments referred to with any favor; nay, I have never known any one who would not look upon them with as much disfavor and abhorrence as any person in this community.

W."

INTELLIGENCE AND MISCELLANY.

To the Readers of the "New Jerusalem Magazine."

During the last session of the General Convention, the following preamble and resolution were adopted by the Executive Committee: —

"The proprietors of the 'New Jerusalem Magazine' having expressed a willingness to surrender that periodical to the Convention, —

"*Resolved*, That the proprietorship and publication of the 'New Jerusalem Magazine' be assumed by the Convention; and Mr. Caleb Reed, one of its late editors, having deceased, that Mr. T. B. Hayward be appointed one of its editors in his stead."

The "New Jerusalem Magazine" is now, therefore, the property of the General Convention. That body has taken the responsibility, not only of the appointment of its editors, but of its publication and management. If any profits arise from its publication, beyond the amount of its expenses, they will be devoted to the general uses of the church; and, if the receipts do not equal the expenses, the General Convention is responsible for the deficit.

The "New Jerusalem Magazine" has, from its commencement, been the consistent advocate of the General Convention. This course was adopted, and has been pursued, by its proprietors and editors, not in the least from motives of policy or self-interest, but from principle. When the Magazine was first established, there was but one feeling and one sentiment on this subject. The existence of such a body as the General Convention was felt to be a necessity by all those who looked for the permanent establishment of the New Church. Commencing with this starting-point, the Magazine has watched the progress of the Convention from that day to this, and has labored with it in the same great work. That the Convention has done every thing in the best possible way is supposed by no one; but that it has had the best interests of the New Jerusalem most deeply at heart, and has contributed effectively to their promotion, the past and present editors of the Magazine have never doubted for a moment. The change of the proprietorship of this journal will, therefore, be no occasion for any essential change as to the course which it may be expected to pursue.

This may, perhaps, be a fitting occasion for saying a few words as to our views of what this course should be. And here we would remark, that, when a person speaks or writes, the first question to be settled is, whom or what state he will address. And, in reply to this question, we would say, that we desire to address those who are designated by our Lord as "sheep." We wish to speak to every one, wherever he may be found, in whom there is true charity. We

desire that the truths of the New Church may be wafted, as on the wings of the wind, to every heart in which there is an affection for truth, for the sake of the amendment of the life; for there these truths, if rightly presented, may be expected to meet with a proper response. And we know full well, and cannot but be deeply impressed with the conviction, that such will not "hear the voice of strangers;" that, unless we acknowledge the Lord, and apply the truth to the purification of our own lives, we cannot expect to be useful to them; and that our great end should be to be co-laborers with them in the work of regeneration, and to lead them to the "good Shepherd," our common Lord and Master.

Having answered the question as to whom we should address, we would next consider how we should address them. And here the answer is easy. It is involved in the one already given. We wish to present the truths and doctrines of the New Church in the simplest form, and to take especial care, and use our best efforts, that nothing should appear in the pages of this journal which is not in accordance with them. If we are found wanting in this respect, it will be the duty of the General Convention to place the Magazine in more competent hands. We do not think that the class of readers whom we have designated desire controversy. If they can enjoy the sunlight, they will gladly dispense with those scintillations which result from the collision of heated and angry minds. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself," is the great law of the reception of truth in the New Church. This law not only precludes the necessity of miracles, but of ratiocination, as it is usually understood and conducted. Unless there is an affection for truth, for purposes of life, thieves will break through, and steal the riches which are laid up in the external man. No arguments can be strong enough to stem the current of an unbelieving heart; and, when there is a believing heart, the arguments are not required. Those who reason the most are frequently the farthest removed from true rationality. This is noble as the cedar of Lebanon, and is of the Lord's planting; and we would by no means undervalue the importance of those studies which are helpful to logical thought, or of those scientific truths on which the reason loves to repose, and which constitute the outworks of a true faith.

Much has been said in favor of controversy, even in the New Church, and against those who "cry, Peace, peace, when there is no peace." It has been compared to the storm and the tempest, by which the atmosphere is purified, and rendered healthful and clear. Still, we think it our duty to "pray for the peace of Jerusalem," — not a false, but a true, peace; and not merely to pray with the lips, but to endeavor to promote and establish that for which we are praying. And, while we admit the purifying effect of the tempest, we desire to remember that the winds in heaven are always gentle and peaceful; and that, so far as the New Jerusalem really descends from God out of heaven, it will partake of the same influences. The earth may receive benefit from the tempest; but we love better the gentle rain and the silent dew. Besides, the storm will rage without any aid of ours; and, while it is raging, we desire to withdraw into our dwellings, and to approach Him who seeks to gather his children together "even as a hen gathereth her chickens under her wings," and who "arose and rebuked the wind, and said unto the sea, Peace, be still."

It is in conformity with these views that we have hitherto allowed things to pass, without contradiction or remark, which have not escaped our notice, in which we have thought the General Convention and its officers were misrepresented and abusively treated; thinking it a less evil to suffer them wrongfully than to enter into controversy.

We regard it as a primary duty to present the truths and doctrines of the church in the plainest, simplest manner, in the pages of this journal; and shall also consider it a duty to point out errors of doctrine, wherever they may be found, and whenever they may be injurious in their character and tendency. We do not mean that we should do this authoritatively, but that we should do it according to the best of our ability; and that it is our duty to study the doctrines of the church faithfully and prayerfully, that we may be qualified to do it well. It will be our duty to do this in the spirit of true charity, — kindly, but faithfully and fearlessly; not with personal likes or dislikes, but with a single eye to the cause of truth, and the establishment of the church. This is our duty, and also our privilege; and it is a mistaken idea that the author whose errors are exposed has a right to appear in our journal, and be heard in his defence, and there controvert the views we have presented. Such a course would lead to constant and endless controversy, and convert the quiet pages of the Magazine into an arena for combatants. If at any time we have made any wrong statement, or done any one injustice, it will be our duty to retract it cheerfully whenever we are convinced of the fact; and to be at all times seekers of the truth, even though it may lead us to abandon views which we have previously cherished.

There is one matter on which it is obviously proper to speak at this time. We refer to the pecuniary affairs of the Magazine. While many of the subscribers are considerate and prompt in their payments, others are more or less negligent in this respect; and a considerable amount of arrearages is now due. The surviving proprietors of the work have already said that they did not wish to make it a source of any pecuniary profit to themselves. They desire, if there is any advantage to be derived from it, that it may be for the benefit of the family of the late editor, who labored long in that capacity, and without hope or prospect of any pecuniary reward. For this purpose, they now earnestly desire that all amounts due for past volumes may be paid without delay. The fact of its passing into new hands makes this obviously proper, and other things make it still more necessary. If there are any whose circumstances do not allow them to pay the full amount of their indebtedness, if they will make known the fact to the publisher, such a deduction will be made as in their own judgment the case may demand. The late proprietors are ready to settle any demand on such terms as the party indebted may conscientiously think proper under the circumstances. With this offer, it seems to them a reasonable request that all demands for the past volumes should be settled promptly and without delay.

SAMPSON REED.
T. B. HAYWARD.
THEOPHILUS PARSONS.

MASSACHUSETTS ASSOCIATION.

THE Massachusetts Association of the New Jerusalem Church will hold its next meeting at Bridgewater, on Thursday, Oct. 11, at 10 o'clock, A.M.

T. B. HAYWARD, *Secretary.*

BROOKLINE, Sept. 24, 1855.

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